

A N 1041 P. R. 48 12

E S S A Y

In Two DISCOURSES
ON THE
ADVANTAGES and NECESSITY
O F
MORTIFICATION,

Shewn from the Connection between

S O U L and B O D Y.

ADDRESSED TO
CHRISTIANS, JEWS, and GENTILES,
Of all SECTS and DENOMINATIONS.

By a MINISTER of CHRIST'S
UNIVERSAL CATHOLICK CHURCH.

I Cor. ix. 20, 21, 22.

*I am made all Things to all Men, &c. xii. 20. Tho' ye
be many Members, yet are ye but one Body.*

*Cast out the Bond-woman and her Son, for the Son of the
Bond-woman shall not be Heir with the Son of the Free.*

*And the Thing was very grievous in Abraham's Sight, be-
cause of his (first-born) Son. Gen. xxi. 10, 11.*

edat, qui audeat.

L O N D O N:

Printed for J. and J. RIVINGTON in St. Paul's Church-
yard, J. FLETCHER in Oxford, and W. THIRL-
BURN in Cambridge, 1753. [Price 1s.]



B

Th

All

an
in

W

To the ^{Hon^{ble} & Rev^d} ~~Most~~ Reverend

FATHER in GOD,

~~HIS GRACE,~~

Robert

By Divine Providence,

BISHOP of *St Asaph*

This ESSAY is Inscribed in Particular,

AND TO

All the other BISHOPS of *ENGLAND*
and inferior *Ministers* of GOD's Word
in General.

With all due Respect and Duty

By their most devoted

Humble Servant,

Thomas Cooke.



And
for
be

S

fectua
which
Mean

2dl

is an
compe
cessity
more
for lo
is hev
comes
the A

No

of Ser
which

humana

into S

Ax to

by the

was a

by the

viour'

my T

Baptis

deed b

gurati

Medic

the Sp

whose

you w

Fire,

which

this In

be exp

or Na

DISCOURSE *the First.*

St. MATT. iii. 10.

And now also the Ax is laid unto the Root of the Tree, therefore every Tree, which bringeth not forth good Fruit, is hewn down and cast into the Fire.

SOME Means are shorter and more compendious to the great End of Heaven and Happiness, than others. My Text seems to signify, 1st, That there is one effectual Way of hitting the Nail on the Head at once, which will supersede the Use of all the other round-about Means, by laying the Ax to the Root of the Tree.

2dly, It implies, or rather expressly declares, that there is an appointed Time or Opportunity for the Use of this compendious Medium to Salvation, and also urges the Necessity of substituting it in the Room of all others. No more Place for trifling! no longer putting off the evil Day! for lo! every Tree, which bringeth not forth good Fruit, is hewn down and cast into the Fire. It therefore becomes our Concern to know, 1st, what is meant by laying the Ax to the Root of the Tree.

Now this plainly refers to the Mortification of the Body of Sense or Nature, with all its carnal Lusts and Appetites, which is the last sharp Hour's Work in the Vineyard of human Nature before its final Consummation out of sense into Spirit in the last Days. This Meaning of laying the Ax to the Root of the Tree is abundantly confirmed, 1st, by the Office of its Author, St. *John* the Baptist, who was a Preacher of Repentance and Mortification; 2dly, by the Connection of his Ministry with that of our Saviour's, both which he describes in the next Verse after my Text, wherein he refers us immediately to the actual Baptism or Sanctification of the Spirit or Holy Ghost; I indeed baptise you with Water unto Repentance, which figurative Sanctification by Water is only a preparatory Medium of the Mind for the Conception of the other in the Spirit; for He that cometh after me is mightier than I, whose Shoes I am not worthy to bear, He shall baptise you with the Sanctification of the Holy Ghost and with Fire, *i. e.* with the original Heat or Warmth of the Spirit, which is the first vital Principle of Life and Action. But this Influence of the Spirit into the Soul of Man can only be experienced in the Mortification of the Body of Sense or Nature.

This is, 3dly, still further confirmed by his alluding in these Words to the Appearance or Manifestation of our Saviour upon Earth in the Body, who was now come to offer a full, perfect and satisfactory Oblation for Sin, in the final Sacrifice of what is the Cause of all Sin, and that is, the Body of Sense or Nature, with all its Appetites and Passions, upon the Cross of Mortification and Self-Denial, whereby he purchased for himself as it were a Patent of the Means appointed for procuring the real Sanctification of the Holy Ghost; These Means of redeeming the Body above the Effects of the Elements or second Causes, He being now placed on the right Hand of God, at the Head of this our System, reveals to all those, who apply to the Throne of Grace for Succour against the Evils of a natural World, with Faith in the Spirit.

From the same Reasons we may gather also the Time when this Mortification of the Body is necessary: It is the last Work in the last Days of the total Regeneration of the Body of Nature out of a natural into a spiritual World, and commences or begins, just where and when the first State of Nature in the Letter ends; for it is the final Regimen or Discipline of the Law, which is ordained as a gracious Medium to prepare the Weakness of mortal Eyes gradually for the spiritual Manifestation of Ideal Light by the Son of God. The Inference from which is, that as the Mortification of the Body was the last and finishing Discipline, at the Conclusion of the Law in the Letter of it, which the Messenger or Preacher of Repentance published or revealed to a select spiritual Part of Mankind, immediately before the Manifestation of Christ in the Flesh, for which it prepared Them; so likewise at the End of the World will the Law, in the spiritual and figurative Meaning of it, precede the second Coming of Christ, in the Glory and Power of the Spirit; and consequently the Mortification of the Body, as the last Discipline of the Law, will again become necessary, not only to a Part, but to the whole Race of Mankind, in a sort of Christian Stoicism. For it is a Mortification of the Body of Sense, which can alone bring Man to a Knowledge, how his whole Being is a System of ideal Sensations and Impressions made on his Senses by the spiritual Ministers of God; it alone spiritualises the natural and gross State of his Conceptions out of a material into an ideal World, and so qualifies Him
for

for the Spiritual Manifestation of the Son of God, when he cometh in the Clouds, with a Retinue of Angels to judge the World in Righteousness, for the Reward of the Spiritual, and the Punishment of the Sensual and Unbelieving.

But indeed the Truth is, the Vassalage of the Soul in the Body, which is the Vineyard it labours in, makes the Mortification of the Body at all Times necessary to the Perfection of Man, which lies in the Soul, but surely much more so in the latter Days of Nature. Without we do this, we do nothing; for by these Appetites of Sense all the other Powers of the Soul are led Captive at their Will, and becomes like a Ship upon the Waves, under the Influence of the Winds; the whole Vessel, with all its Cargo, is steered at Pleasure by the Helm, that is, the Head is governed by the Tail.

But on the contrary, if these animal Spirits are kept in due Subjection to the Government of Reason, either natural, or revealed, Peace and Tranquillity in our Souls will be the happy Effects thereof, and the Administration of Angels in the Ministry of our Salvation will go on apace.

The Necessity of mortifying the Body of Sense, according to the Gospel Doctrine of the Cross, will appear in three Respects; first in Respect of the Head, secondly of the Heart, and thirdly of the Spirit: all which three co-operate together in a mutual Improvement of each other, and that still more or less, according to the Degree of mortifying our carnal Nature, or Body of Sense; a total Neglect or Omission of it will lay Man, when his Constitution is filled up with the full Measure or Plethora of animal Spirits, under the Dilemma of chusing one of these four Things; first of having his Head intoxicated with the drunken-like Giddiness of Lunacy, or in plain English, of going habitually mad; or secondly, of marrying for the Ease and Evacuation of a surcharged and overspirited Constitution, which is drinking up the whole Cup of sensual Pleasures to the Bottom here, and so only puts off the evil Day of drinking up the bitter Cup of Mortification from these Pleasures of Sense, all together, in the next State of Existence; at the same Time that it makes the Body of Man a mere Vessel of Passage or Conveyance, while
the

the continual Evacuation of animal Spirits, which would ripen the Mind out of a material into a spiritual State of its Ideas, keeps the whole Man and his Constitution of Head, Heart, and Body, in a State of mere Sense or Nature.

Or thirdly, if he don't like this, he is under the Dilemma of being in the next Place overpowered by these animal Spirits, which brings Death and Destruction on the Body, for the Redemption whereof there is no other possible Means known or revealed, but a Mortification of our bodily Being, from a Dependence on the Succours of Sense, which are then denied or withdrawn: or lastly, of regenerating and spiritualizing these animal Spirits, conveyed into our Constitutions in the Vehicle of Food, by the Gospel Discipline of mortifying both the Soul and the Body.

The Necessity of doing which will appear, first, in Respect of the Head or Understanding. For the ordinary Effects of all sensual Indulgencies are known in Proportion to raise, as it were, an Atmosphere of Clouds and Vapours about our Intellects, and to hinder the Sun of Truth from illuminating our enveloped Souls with the true Light of spiritual Knowledge; the Consequences whereof are dreadful to Man, who is under the Terrors of a wounded Spirit; for we must first know and comprehend the Scheme of our Salvation in Theory, before we can either fulfil it in Practice, or even anticipate the Pleasure of it in Reflection.

But secondly, The sensual Indulgence of our bodily Nature, does not only affect us in the Speculation of our Heads, but also in the Affection of our Hearts. Universal Love and Charity, it's very true, is the fulfilling of the whole Law, but it will be very difficult, if not altogether impracticable, to eradicate out of our Nature all that dire Rout of the black Passions, such as Anger, Malice, Revenge, &c. so long as we have any Appetites or Passions of Sense left in us for the carnal Gratifications of the Body. For it is from a Disappointment of these Appetites, or Desires for sensual and worldly Things, that all the immoral and unchristian Passions of the Heart do arise. Lay therefore the Ax to the Root of these carnal Desires, and then, and not before, an Indifference to the World, and the Vanities of it for our own Use, will permit,

permit, and even dispose us more readily, at least, to perform all those Acts of universal Love and Benevolence to the Souls and Bodies of others, which is the fulfilling indeed of both the Law and the Gospel.

But here it may be asked, in what Degree this Mortification of the Body may, or ought to be exercised? This will be determined under the third and last Head, where we come to shew the Necessity of mortifying the Body, in Respect of consummating or spiritualizing the Body of Sense or human Nature into Soul or Spirit, before the last Days of human Nature's final Expiration out of a material into an ideal World.

Now the Necessity of mortifying the Body will appear evidently on the first Reflection, if we consider only, that it is the very Process of human Nature's Existence to wean itself gradually from the Breasts of Mother Earth or *Ceres*, and to raise its being above the Effects of, and from a Dependence on the Use of visible or sensual Means to a Subsistence or Trust on the invisible Spirit of God. The lower World is constituted by a Conflict between these two counter Principles; the one Side of weak fallen human Nature, are Agents of continually-ministring to the Wants of Nature, or of tempting Man to the forbidden Use of sensual Pleasures; while it is the Business of Man, if not in the Days of Grace, yet in the Days of Regeneration, to resist those Temptations through Faith, on the invisible Spirit of God, for the Relief of those painful Sensations, which the Comforts and Cordials of Sense both do and would, it may be, for the present remove. So that the Degree of bodily Mortification is no less than a total Disuse of sensual Succours in a State of absolute Independance on Nature for our Subsistence, from all which the Body is to be weaned, before it can pass into pure Spirit, or be qualified for the happy Ministry of Angels, which consists in impressing those ideal Sensations on the Beings of succeeding Mortals, that some or other are now Agents, under God, of raising in us. But this Perfection is a gradual Work of Time to be effected too by going through that Course of Means under the Law, which are appointed as an auxiliary Help-meet to the Weakness of our Faith on the Spirit of Christ under the Gospel, 'till that is perfected in full Maturity, and is able to support itself in the Sufficiency of

of the Spirit of God, when the Faith of the Man turning the Temptations of the Woman into so many Instances and Expressions of Love, brings forth in the Fullness of Time, the Redemption of both, through a mutual Co-operation of the one with the other.

But has not Our Saviour told us, that Meat defileth not a Man? very true; but this he directed to those, who, for Want of Faith, abstained from certain Meats as impure, or at least too spirituous for their Weakness, while the Impurity in Truth lies not in the Meat, but in the Vessel which receives it, for *quidvis recipitur modo recipientis*; and St. Paul means as much, when he says, to the Pure, all Things are pure: and again, every Creature of God is good, if it be received and sanctified with Thanksgiving in the Spirit, for the Earth is the Lord's, and the Fullness thereof; but still there may be a Disqualification, if not in the Meat which is good, yet in the Vessel which receives it; for this being impure, will sour the most generous Spirits you can pour into it.

Ni sincerum est vas, quodcunque in fundis, acescit.

So that the whole need not the Physician, but they that are sick; the best Rule of living that can be prescribed to the former, is the Advice given by the Great Physician of both Soul and Body, in St. Matt. vi. 33. *Seek ye first the Kingdom of God and his Righteousness, and leave the Rest to the Providence of God, who will provide by the Ministry of his inferior Agents, what he knows is fittest and most needful for either Soul or Body, in both Quantity and Quality.* Those who live by this Rule, may, in a State of Health, eat whatever is set before them with Thanksgiving in the Spirit, under what Modification or Species of Food soever they find it in, lifting up holy Hands without doubting, and asking no Questions, by what Process it was prepared into its present State of Concoction or Digestion, since a special Providence does on this, and all other Occasions, most wisely and graciously provide, what is exactly adapted for our Refreshment, to the State of our Souls and Bodies unto Life or Death.

But further, does not St. Paul inform us from the Experience of others, that they who had exercised themselves in a Course of Abstinence, or in distinguishing the different Operation of certain Meats on their Minds and

Bodies,

Bodies, had received no Profit or Fruit therein. This is, what no one ever expected they should do, so long as they continue in the Exercises of Mortification, no more than that a Man should reap the Fruits of Harvest in the Time of Agriculture ; and yet if the Earth does not bring forth in the Season, no one is at a Loss to know the Reason of it ; for the Regimen of the Body is not the Point or End we aim at, because neither is it Meat, or the Perfection of the Body, which can commend us unto a spiritual God ; it is only a Means or Discipline necessary to qualify or equip both Soul and Body for the Discharge of the moral Duties of Love and Charity in social Life. On this Account it is that *St. Paul*, in some Places, speaks so slightly of bodily Mortification, and in others, with such a Sense of its Importance ; for the same Reason, no doubt, that we do not talk of pruning, while we are, or should be, gathering the Fruit, the Goodness and Plenty whereof sufficiently proclaim the previous Care and Labours of the Cultor in the Discharge of his indispensable Duty ; for this would be as idle and preposterous, as for a Rider to be exercised in breaking his Horse, while he is running for the Prize. This is a Work so necessary, that it is always supposed to be done beforehand, as the Business of private Regimen or Discipline, the Importance whereof is ever tacitly implied, as the Perfection of it is manifested in the Manner of the Performance, the Praise or Dispraise whereof includes in it the Character of the Discipline ; and of the Necessity of this fundamental Discipline *St. Paul* is so sensible, that he makes the Regimen of the Body as necessary in the School of Christianity, for obtaining a Victory of the Spirit over Sense, as it was in the Heathen School of bodily Exercises, or *Gymnasiums*, where he tells us, *1 Cor. ix. 25. Every Man that striveth for the Mastery, is temperate in all Things, now they do it to obtain a corruptible Crown, but we an incorruptible. Ver. 25. I therefore so run, not as uncertainly, so fight I, not as one that beateth the Air, or ludicrously sporteth with his own Shadow, ἐν τῇ σκιᾷμαχίᾳ* ; for such he reckons all fighting in the Christian Warfare, which does not enter in good earnest into the subduing of our bodily Appetites and Passions. *Ver. 27. But I keep under my Body, and bring it into Subjection, lest that by any Means when I have preached to others,*
I my-

I myself should be a Cast-away, that is, lest when I have revealed to Others the Gospel Means of attaining the Happiness and Perfection of the Spirit, through a Mortification of the Body of Sense, the Appetites of their sensual Spirit being transferred on me, should overcome the Dominion of my Reason, and so hurry me into a Transgression of those very Rules and Regimen I had prescribed to Others, by which Advantage the Spiritual Adversary would have it more in its Power to frustrate all the good Effects and Impressions of my preaching, by producing the Contradiction of my Practice thereto. For in such Case the Body of Sense getting the Mastery over Reason, instead of being directed and managed thereby, in Obedience to the Laws and Rules of Christian Discipline, whither we would, like an over-spirited Horse become ungovernable with over-feeding, would carry its Rider, it's to be feared, whither he would not. But still, as important and necessary as this Mortification of the Body is, yet after all, it is but the first Rudiment, or Beginning of Christian Discipline; the Acquirement of higher Perfections in the spiritual Ministry of universal Love and Benevolence to the Souls and Bodies of Men, will supersede all Thoughts and Concern about the Mortification of our own Bodies, just as the Business of naming Letters, and joining Syllables is some how inclusively superseded and forgot in the very Act, by an Adept in reading, 'till the Perfection of our Faith, improved under the Cross of Mortification, raise us at last above the Effects of Sense, and their Power of hindering us in running the Race of the Spirit that is set before us; and then we shall be able to say with *St. Paul*, *Neither if we eat, are we the better, neither if we eat not, are we the worse*, i. e. in Respect of the Agility of our Souls for the spiritual Exercises of Love and Benevolence; for we shall then have such a Sense of God's Presence in all our Actions, that whether we eat or drink, or whatever we do, we shall do all in the Spirit to the Praise and Glory of God.

Another Reason why *St. Paul* speaks so lightly of bodily Mortification is, that while we are busied in these Exercises of the Body, which perishes, we cannot be employed in the weightier Exercises of the Law, such as Justice and Mercy, which are the End of a Man's Being, and immortalize his Soul; Meat's for the Belly, and the

Belly

Belly for Meat, but God will destroy both it and them: Why then should Man's sole Care be wholly and continually about that which is to be done away, and cannot be saved? Bodily Regimen is, its true, fundamentally necessary to qualify Man for the Discharge of the social and moral Duties of universal Charity, which abideth only, when all the other bodily Abilities shall be done away; but afterwards it becomes only a secondary Thing, or a Sort of *Campus Martius*, where we perform the more manly Exercises of Christian Faith, Hope, and Charity, in this State of our Probation. An Instance of which we should give in resigning the Pleasures and Succours of Sense to those, who succeed us in the helpless Infancy of human Nature; which Consideration anticipates the Answer to the next Objection. Namely,

Were not the Blessings of the Earth created by a gracious Providence for the Use of Man? and if so, is not Mortification a Contempt of his Goodness? This is an old Cavil, which Our Saviour has fully satisfied and cleared up in his Answer to that Question of the Pharisees, Why do the Disciples of *John* make Prayers, and fast often, but thy Disciples fast not? and this he did by distinguishing the proper Season for both, how the State of Nature are the Days of Grace allotted for the Enjoyment of sensual Pleasures; as the succeeding State of Regeneration, under the second Dispensation of the Law, is for the Exercises of Mortification from the Habits of Sense he contracted in the former; for, *diruit, ædificat* is the Motto of the Body of human Nature, which is an Aggregate of animal or sensual Spirits transferred into his Being in the Vehicle of bodily Food or Nourishment. To this Body a Spirit or Genius is joined, for the Government and Regulation of these Spirits, and whose Strength of Faith is the Measure of the natural Man's Constitution; during this State of the natural Man, that Verse in *Horace* may be applied to him with the utmost Propriety, *Nos Numeri sumus, nati consumere Fruges, Terræ;* but when the Measure of the natural Constitution is filled up, and the Faith of its Genius exhausted, which brings the Government of these animal Spirits into the Hands of the natural Man, as it does himself into the second Dispensation of the Law, then it is that it becomes his Interest to lay the Axe to the Root of the Tree, or he

is hewn down and cast into the Fire, as it becomes both his Interest, his Happiness, and Perfection, to resign over the Gratifications of the Body to the succeeding Children of Nature; especially if he does it from a charitable and benevolent Principle; saying, whenever his Lord calls upon him to resign, as his Saviour did before him on the like Occasion, *Lo! I come, in the Volume of the Book it is written of me to do thy Will, O my God, I am content to do it, yea, thy Law is within my Heart*; such a Faith in the Spirit of God ordinarily brings Men into the Disuse of, and Independance on the Succours of Sense, for the Support of the Body, which is the very Perfection and Improvement of his Being; so that he can with Pleasure resign the World to the Infirmities of those, who come after, and succeed into his Pastures, where he has the God-like Pleasure of ministring the Blessings of God to the Necessities of Others, of feeding the hungry, and cloathing the Naked, while his own Mouth is filled, as it were, with Marrow and Fatness, in Relieving and Gratifying the Wants and Importunities of an indigent Brother and Fellow-sojourner in the Body of Nature.

These Objections against the Mortification of the Body being thus removed, we may the better now proceed to urge further the Necessity there is for it, from the following Reasons, for which the Way is now cleared and laid open.

First, because the Perfection of human Nature cannot be consummated, before Man is perfected in these three Parts of his Being, to wit, the Head, Heart and Body, which can only be effected, as we have shewn above in the Mortification of the last. For though the Reason or Understanding of a natural Mind, in a literal State of its Ideas, may, it's very true, be perfected in the Abilities of Nature, without affecting or touching the Body, as may also the natural Affections or Charity of unregenerate Nature, yet still it must be distinguished that in this Case both these reach no farther than the Body or the temporal Concerns of a material, instead of a spiritual, World. This natural Reason reasons perfectly, it may be, for the Comforts and Conveniences of the Body only, the which are to be done away; and so also may Love and Benevolence, or even universal Charity, reign in the Affections of our Hearts towards all Men, but then it extends only,

only, as the other does, to the Body or temporal Concerns of Man in a natural World, without the least Spark of either Reason or Affection for their spiritual Happiness; for both are carnal, sensual, and worldly. But as soon as Man descends into the Mortification, or Sacrifice of the Body itself, and enters on the last Work of spiritualizing the Grossness of his natural Conceptions, by purging his Eyes from the Mists of Sense, then it is, that the natural Reason, as well as the Affections of Men must expire, or change with the Body; because that changes which was the Foundation of all their Reasonings and Affections too. The favourite Wisdom and Experience of Man, founded on temporal Maxims of worldly Prudence, for the Welfare of the Body, is then totally subverted and overthrown in the Mortification of the Body itself; 'till this re-establish these Laws of a natural World again, on an eternal Basis, in a reformed or new modelled Idea thereof, by spiritualizing a material into an ideal World. Our Charity too, as well as our Intellects, is now tried, and is in too much Danger of being sowered into Malice by the temporal Injuries, which a *Pontius Pilate*, or a *Herod* with his Men of War is permitted to do to our Bodies or worldly Concerns, for of Spirituals we have none as yet, or at least, but an imperfect Notion. So that it is plain, we must mortify every Care and Concern for the Body, before the natural Principle of Self-Preservation will allow us to have Charity towards the Injurers of it; for so long as our Being cannot exist, as we think, save in the Body of Sense or Nature, so long the Reason of the Head, and the Charity of the Heart, is worldly, sensual, temporal, and consequently imperfect. But when the Body of Sense or Nature, with all its carnal Appetites and Passions, are deadened by Mortification, it spiritualizes the natural Affections of Love in our Hearts towards the Bodies of Men into a Christian Charity, or God-like Benevolence of Mind for the spiritual Welfare of their immortal Souls. At the same time it spiritualizes also the natural Reason or Wisdom of Man in the Knowledge of worldly and temporal Maxims, for the Preservation of the Body into the spiritual Wisdom and Knowledge of heavenly Mysteries in the Scheme of our Salvation, for the eternal Happiness and Preservation of our Souls.

On this Account it is, that in the comprehensive Form of the Lord's Prayer, the Perfection whereof will appear in a new Light from this View of it, we pray to our spiritual Father (who dwelleth in the living or ideal Temple of our Bodies, as yet the unknown Creator, Redeemer, and Sanctifier of both our Souls and Bodies) to him we pray, I say, that his Name may be hallowed, through a clear Conception of his universal Holiness or Goodness in the Idea of our Heads, which would exclude all Evil out of the World in Speculation.

Secondly, We pray that his Kingdom may come, not only in the Speculation of our Heads, but also in the spiritual Love, and God-like Charity of our Hearts, which would exclude out of the World all Evil of Intention in the Actions of the Creature, by ascribing them to the Direction, or Dispensation of an over-ruling Creator for the future, but it may be, unforeseen Good of our Souls.

Thirdly, We pray that his Wisdom and Goodness may be both known, willed, and done in Head, Heart, and Body by Man upon Earth, as it is by Angels in Heaven, through a Sense and Imitation of God's universal Wisdom, Goodness, and Power, which three Attributes correspond to all the Infirmities in the Body, to all the Malignities of Depravity in the Heart, and to all the Errors and Perplexities of Ignorance in the Head of Man, for the Perfection whereof they are all sufficient. So far Man desires to know, next to will, and lastly to do, or execute the Obedience of Man with the Perfection of Angels, which may be done in a spiritual, but cannot be done in a natural Body; *i. e.* Man prays in Effect to be spiritualized out of the Body, into the Perfection of Angels, which can only be attained by a Sacrifice or Mortification of the Body itself; and so far therefore of this Prayer properly belongs to the Petitions or Desires of the natural Man, who descends in these his Requests through the Perfections of the natural State into the Body itself, when he lays the Axe indeed to the Root of the Tree; for the Mortification of the Body will effect as much in one Hour, which is the last Hour's Work in the Vineyard of Nature, as all the outward, gradual, and ordinary natural Means, which are abridged by Degrees at last into this their final Reference, will do in the other eleven; it is the Key which unlocks all the Mysteries of Heaven to the Mind of Man,

for

for Man draws the Knowledge of the Truth in the spiritual Scheme of the Divine Wisdom, as he does Water, out of the Depth of the Earth; every time he drinks of these living Waters in the Spirit, he must descend so much deeper in the Mortification of the Flesh or Body, which will bring into the Light of this our upper World the Secrets of the Lord from the other; but it will be, as *Job* and other holy Men of old did, who scarce, and with much ado, escaped from thence, with the Skin in their Teeth. Of this bitter Cup shall every Man drink, sooner or later; it is not possible, by the Decree of infinite Wisdom, in the Scheme of our Salvation, that it should pass from us; the longer we defer entering into the Vineyard of the Body, the severer will our Labour be; but if he who is called at the last Hour, work the whole Work of the Day, why should he not receive the whole Wages of the Day, in the Vineyard of human Nature, where we are told in the Parable, that every Man received his Penny; this vindicates both the Justice and Goodness of God in the Signification of the Parable, which implies universal Salvation to all Mankind, yet only on the Gospel Terms of doing the Work of the Day in the final Sacrifice of human Nature, for the last Trial of our Faith in God. This is the only Reason given, that I can perceive, why Man begins again the Repetition of these three Requests in the following Part of this Prayer, which properly belongs to the Desires of the regenerating Christian; and here it's observable, that as the natural Man prays first for a Knowledge of the Truth, in the Beginning of this Prayer, so the spiritual Man begins his Repetition of these Requests, in praying first for the Perfections or Improvement of the Body into Soul; for this at once will purge both our Heads and Hearts too, into the true spiritual Knowledge and Imitation of the Divine Will; for we pray, that we may eat our daily Bread no longer in a natural Sense thereof, but in a spiritual Idea of both it and the Giver. Do thou, O spiritual God, who gives all Things in the Spirit, give us this Day our daily Bread in the Spirit also; for thus shall we enjoy thy Blessings, and be qualified for a sanctified Use of thy Creatures in thy Spirit, wherein we shall then be able to conceive, how the Manner of our present, as well as future, Existence does consist. But such a Spirituality

tuality of our Beings in the ideal Conception of a material World, as well as of our daily Bread, can only be attained by a previous Mortification of our natural Senses or carnal Nature, which is the very Reverse thereof. And when this Spirituality of our bodily Part is attained, it will spiritualize also the Charity of our natural Affections to the Bodies of Men, into a God-like Benevolence or Charity, for the spiritual Happiness of their Souls, even of those, who offer Injuries to our Bodies—but the Principle of Self-preservation will not allow us to do this, so long as we know of no other Existence but in the Body of Sense or Nature, and consequently we cannot have the Christian Charity required of us to our temporal Injurers, 'till the Body of Sense, with all its Appetites and Passions, is mortified into a spiritual Idea of them; when Man exists, or lives in the Spirit of God, and becomes the special Care of the Providence of Heaven. A Knowledge of the Divine Intention in such bodily Injuries for our spiritual Improvement, and of the Necessity of sacrificing Sense into Spirit, will lead us, on a rational Principle of Gratitude, to have the spiritual Charity of praying for our very Murderers as Benefactors, because in destroying the Body, they are doing that Work for us, which we should otherwise have to do for ourselves, since the Body of Sense is the last Sacrifice of human Nature on the Cross, before she can expire, or commend her Spirit into the Hand of God.

Secondly, Because they may persecute us, as the *Jews* did Our Saviour, out of an ignorant Zeal in Obedience to the Law, or as one Part of Christians think themselves, no doubt, under the Obligations of an erroneous Conscience, to persecute another for the Glory of God.

Thirdly, Because they bring on themselves thereby the same Persecutions and Afflictions of the Body, which they inflict on others, while a Sense of human Infirmities in our present Sufferings moves us, by a Principle of Christian Charity, to pray for their Forgiveness and spiritual Relief in the Day of their Visitation; on all which Accounts we pray, that God would give us the Perfection of Christian Charity, to pray for our Enemies in the Days of our own Trial and Mortification, against the Provocation of those Injuries they do to our Bodies for the good of our Souls; for such a charitable Frame of Mind

can alone secure our Peace, both with God and Man, in the Quiet of our own Souls, amidst all the Events and Dispensations of Providence.

But still the Perfection and Happiness of Man will not yet be compleat, for this Peace of the Heart will be liable to be disturbed by the Perplexities of the Head, unless he adds thereto a full perfect Idea of God's universal Wisdom, omnipresent Goodness, and infinite Power in the mysterious Administration of a spiritual World of Creatures; a Knowledge whereof will deliver him from all Evil indeed, and represent God in all the Works of his Creation, all Goodness as he is.

Hence it is that Man concludes all his Petitions of this Prayer inclusively in the last, namely, that God would not lead him into Temptation, or a Trial of Faith on these three Attributes of the Deity, which supposes a previous Distrust in the Creature; what? notwithstanding Temptation or Trial be the very Means appointed and prescribed by God, for the Attainment of spiritual Perfection; since this is the Business of the traversing Species of the Creation, which will not fail to exert all the Allurements of Temptation successfully enough, without our praying for such Trials; but when we are tempted, nothing remains for us but Faith on God for our Deliverance. And therefore we pray, that whenever it shall please God in his Wisdom and Goodness, to permit Man to fall into Temptation, that he would deliver our Bodies from all natural Evil by the Spirit of his Power, our Hearts from all moral Evil by the Spirit of his Love and Goodness, and our Heads from all intellectual Evil by the Spirit of Wisdom; that is, from the Imperfection of Ignorance concerning the Fitness of all Events, in the Dispensations of his Providence for the Good of the whole, through a right Knowledge of God and ourselves. For thine is the Kingdom, the Power and Glory in our Souls, for ever and ever, Amen. What now? Do we herein pray against the Mortification or Sacrifice of the Body, when we pray against Temptation, or for our daily Bread, on a Review of this Exposition? no, surely, but rather the contrary, for when it shall please God to let us fall into the Trial or Temptation of our Infirmities either in Body or Mind, we pray that God would deliver us therefrom, how? Do we expect by an instantaneous

taneous Act of supernatural Power? happy is it for us, if our Faith hath attained such Perfection of Hope, without Presumption; if it has not, what remains, but that he would deliver us by directing and enabling us to use those Means, which he has appointed for our Relief, in qualifying us for worthy Objects to receive the Influence of his spiritual Grace; among which Means the Mortification of the Body of Sense is the most effectual, for it is this which will qualify us, not only to receive our daily Bread from God, but also to receive it sanctified in the Spirit from all unsalutary Effects on either our Minds or Bodies, which the Petition seems to imply. Nay it is this spiritual and sanctified Idea of our daily Bread, which raises Man above all the Impressions of those animal Spirits on either Body or Soul, which are transferred into his Constitution, yet so far only for the future in the Use of them, as he has mortified his Body of Sense into Spirit for the past.

But, says the Christian, are not these animal Spirits of Food all sanctified under the Gospel Dispensation, when their Effects are overcome through Faith in the Spirit of God? very true, for they are both sanctified and overcome too by the Faith of every natural Man's Christian Genius, so long as the Faith of this Genius can hold out, and support the Being of his Pupil against their Effects; but when this fails, and it will fail at last, through the continual Augmentation of these animal Spirits in the Body of Nature, against all the Powers of its continually weakened Faith; then it is, that the natural Part of Man falls under the Tyranny of these animal Spirits in his Body, and is under the Dilemma either to die, or to mortify; for then must the Axe be laid to the Root of the Tree, to the very Cause of the Malady, or it is hewn down and cast into the Fire.

What then? Do I hereby weaken or discourage Gospel-Faith in the Spirit of Christ, against the Effects of these animal Spirits, by impressing the Terrors of them on the Mind? God forbid: Have as much Faith as you please, arise, *Peter*, kill and eat; and happy is he, if he condemneth not himself, whoever he be, in that Thing which he alloweth. So that this Doctrine of laying the Axe to the Root of the Tree, does not require Man to destroy his Body or natural Powers, but tends rather to

continue

continue Man in the Body, and teaches him to preserve these natural Powers in a spiritual Idea of them, as long as he can, in his Course through the Ground of human Nature, towards the Goal of a spiritual World; because this can be effected only by a Mortification of the Body, which brings Man into a spiritual Use of the Creature, and thereby into a spiritual Constitution also. But on the contrary, every Act of Sensuality, it's well known, tends to destroy the Body; whereas every Return of the Appetite brings Man an Opportunity of mortifying that Action of the Spirit on his Being, and thereby of experiencing the spiritual Succours of an invisible Influence into his Constitution, which repairs in the Spirit, what it loses in Nature; but if this Appetite, instead of being mortified, is still gratified with the grateful Accommodations of Sense, he gradually surrenders up Piece-meal the whole Fund of his Constitution, which lies in the Faith of his Genius, 'till the whole is spent, and Man is driven out of the Field of Nature to recover, he knows neither where, nor how, this lost Talent, by the Discipline of Mortification at last, with the additional Sorrow of having lost that, which was originally given him to trade with; for every Tree which bringeth not forth good Fruit, is hewn down and cast into the Fire. This is the Case always, unless the Expences of Nature are supplied with Recruits in the Spirit by Faith thro' Mortification, which does not destroy, but only changes the Constitution of Nature out of a corporeal, into a spiritual, by changing only our Idea thereof. If this Discipline of Mortification was duly adjusted to the Infirmitly and State of the Patient's Faith, by the exact Rules of Temperance, it would preserve Soul and Body, in Conjunction, unto the final Expiration of Nature into Spirit; but it is first a Transgression of the Gospel Discipline of Mortification, by which Faith is acquired, and next a Failure of Faith in the after posthumous Exercises of it, which subjects Man's Being again to the Effects and Impressions of these animal Spirits in our Food, which were not sanctified in Time by proper Discipline, and thereby gradually to their Tyranny over him, which ends at last, sooner or later, in the Death of the natural Man—But although this be the Truth of the Case, yet all I shall presume to do, is to shew, how
in

in particular States of spiritual Weakness, where the Faith of our Genius is all spent and exhausted in our Service, and the Measure of the natural Constitution filled up, how the Means appointed for the Recovering the Faith of the natural Man himself, above such Effects, do lye in the Mortification of the Body of Sense, with all its carnal Appetites and Desires. I prescribe it to no particular Person, but shall leave every Person to judge for himself of his own State, concerning the Necessity and Seasonableness of Mortification.

And that such States of either bodily or spiritual Weaknesses, as do stand in need of this wholesome Discipline, may be the more readily induced to make Use thereof, for I shall next illustrate the Benefits of gradually abstracting our Bodies from the Gratification of sensual Enjoyments, by the Evils of a sensual Constitution.

First, a sensual State of Soul and Body renders the latter obnoxious to all the Diseases incident to human Nature, which affect also the former with a Sympathy of Disorder, whereas any Degree of Temperance has a salutary Effect on both. The Blood of the Lamb sprinkled on the Door-posts of the *Israelites*, is allowed to refer to the Sacrifice of human Nature in the Person of Christ, which saved them from the Entrance of the destroying Angel into their Houses. By a Parity of Reason, Mortification redeems the Body of Man from the Impression of divers Diseases, for the Body is more or less obnoxious to the Infections of the Elements, as it is more or less inflamed in the several Degrees of Sensuality; something like the Mercury in a Barometer, it will be liable at the different Heights of the animal Spirits to different Diseases, which then find a suitable Matter or Fuel in the Constitution to act upon, and kindle into a Mortification.

Secondly, The Mists and Vapours of Sense cloud the Understanding, and consequently beget Doubts and Perplexities of Mind, concerning the Schemes and Mysteries of our Salvation, which a Mind besotted in Sense is not able to perceive, for the Cure of which, the Mortification of the Body is surely the most effectual Remedy.

For we learn, that *Moses* was commanded to prepare the People for the Promulgation of the Law, by three Days Mortification and Abstinence from all the Pleasures, and even ordinary Gratifications of Sense, before he could
bring

bring them to the Foot of *Mount Sinai*, where they were then only capable of hearing the Will of God delivered to them by Instruction from the Mouth of *Moses*, but were not qualified to see the Spirit of God's Law and Law-giver, with the ideal Eye in the Vision of the Soul, for, that is, to learn the Myſteries of Heaven from the immediate Inspiration of the Holy Ghost in their Souls; which Method of learning Wiſdom, is as much more perfect above Others, as the Senſe of ſeeing, to which it is compared, is above all the Others put together, which run gradually out of one into another, and are ſpiritualized all at laſt into that univerſal One of ideal Viſion, or ſpiritual Senſation; but this is alſo comprehensive of all the Others included under it. Now what was neceſſary to be done by *Moses*, is ſurely as neceſſary in theſe our Days, when higher Myſteries remain to be revealed in the Spirit of the Law, which was only promulged at firſt in the Letter at the Foot of *Sinai*; but we may as well ſet a Light before a Statue, as attempt to reveal the Myſteries of the Scripture to the carnal Eye, before whom the Curtains of Senſe are drawn, which ſhut out the Day.

Thirdly, The Appetites and Deſires of the Body will ever have their Paſſions in Retinue, which, on any Diſappointment will riſe up in Tumult, and diſturb our Peace. And this they will be able to do, more or leſs, as theſe Appetites are more or leſs inflamed and invigorated by the Quality of our Diet, the ſtrongeſt whereof is animal Food; againſt the unhallowed Uſe of which one great Diſcouragement is, that no Creature, that is reckoned clean under the Law, or any other whatever feeds on Carrion or Fleſh, ſave only Animals of Prey, and Man the Lord of the animal Creation, whoſe Example puts all Nature into a State of War, and gives a Sanction to the animal World for devouring one another. The Spirit therefore conveyed in animal Food, will tend not only to brutalize our Appetites, but our Paſſions too, 'till the firſt are eradicated; for our Paſſions will as neceſſarily grow out of our Appetites, as Branches from the Root, ſo long as it is in the Ground.

Fourthly, Theſe Habits of Senſe, ſo long as we are ſubject to them, will ever expoſe our Quiet to the Dread of being caſt into that Place of Torment, where, it may be,

be, we shall have no Allowance made us, as far as we know, for the Gratification of their importunate Cravings; that is, we shall be cast into the Hell or State of the rich Man in the Gospel, with all our Habits and Appetites of Sense along with us, without a Drop of Water to cool the burning Fever of our Souls, before we have gone through that gradual Course of Mortification and Abstraction from Sense, which would qualify us for it, and turn this Hell of Torment into a Heaven of Happiness through Faith, on the Spirit of God, for our ideal Subsistence and Support.

On the other Hand, the Advantages of Mortification are many, too many and great to be enumerated, but in a happy Experience of them. One of the many is, that every Degree of Mortification does not only bring and qualify us too, for a nearer Approach to that strait Gate through which we must pass, but by a Habit of Faith, it makes every Stage of this Christian Regimen as agreeable and comfortable to us, as the most delicate Gratifications of Luxury were before to a surfeited and debauched Palate, *i. e.* it brings us to a true Relish and Enjoyment of God's Blessings here on Earth.

So that should it be Man's Duty and Interest to pray against Mortification, for the same Reason as I shewed before, that he ought to pray against Temptation, yet still, will not even this destroy or supersede the Usefulness of Mortification. Let us pray to God to continue to us the full Use of our natural Powers, with the Vigour of the Body, even in a natural Idea of them; and also not to lead us into the Temptation of Mortification; but when it is no longer possible for this Cup to pass from us, deliver us then, O God, first from the Evil of Mortification itself, by the Strength of thy holy Spirit, and next by Faith through Means thereof, from all the other Evils of human Nature, or the Body also: Give us our daily Bread in a spiritual Idea of it, spiritual Charity, spiritual Wisdom, with a thankful Sense of our Creation, Preservation, and all the other Blessings of this Life, which are sanctified to our Use by a Mortification of both Soul and Body.

In short, there are two Parts in this Prayer, as there are two Tables in the Commandments; the first Part in both refers to the Genius of Man in a spiritual Conception,

ception, or Idea of its Meaning : The second refers to the natural Man, or Pupil of Sense, in the Letter of its Signification, the one to the Body, the other to the Soul. The first Table of this Prayer contains the Petitions of Man's Genius to God in pure spiritual Service. The second contains the Petitions of both Man and his Genius for Body and Soul, as the second Table of the Commandments does their Duty to God and Man in the spiritual and literal Conception of them, through all the several Relations of Life, while Man continues in a State of Sense or Nature, and his Genius in Copulation with him, during which State the natural Man has no Idea of God or Spirit, or of his ideal Existence in the Spirit of God.

This is a necessary Distinction of the two Parts or Tables, in the Lord's Prayer, as well as in the Commandments, so long as Man's Being consists of the two Parts of Soul and Body, or of the natural Man and his Genius, both before and after the Communication is opened between them, by the Intermediation of the Allegory under the second Dispensation of the Law ; but in the last Stage of Nature, when the Body is finally to be spiritualized into Soul, these two Tables will also be in like Manner spiritualized into one, and Man himself will then pray, as now his spiritual Genius does, that God's Will may be done spiritually on Earth, as it is now by his Genius in Heaven, or in the living Temple of the Body, for there it sees God the Creator, Omnipresent in different Degrees of Perfection through all his Creatures, while he serves God in Offices of Love to Man, as existing in God. In truth, all the Petitions of this Prayer are designed in the final Intention of them to spiritualize the Body into Soul, through a Mortification of the Body, for the spiritual Exercise of his Faith on the invisible Succours of Christ, 'till he becomes visible, whereby the natural is changed into an ideal World. This Union is the End of Christianity, and what is implicitly requested by every suppliant Rehearser of this Prayer. This is one principal Advantage of Mortification, which sanctifies the Soul for a Relish of heavenly Bliss, at the same time it purifies the Body from the Fæces of Diseases ; for all Diseases proceed originally from a Plethory of animal Spirits, which being treasured

up in the Constitution of Nature, at last take Fire, and consume the Body into a Penury of both animal and spiritual Strength. This exposes both Body and Soul to the Impressions of spiritual Agents, to which are to be ascribed all the Disorders incident to human Nature, in either its bodily or intellectual Parts; for all Diseases in the Body are mental Weaknesses in the Spirit, or indented Habits of ideal Infirmities, to which the Soul is enslaved, whenever it becomes incapable of actuating the Organs of the bodily Machine, or of excluding the Pains of those Impressions thereon, which forcibly intrude upon, and interrupt the Speculations of its Intellect, by engrossing its whole Attention to the Pains of the Body it is yoked with; so that Mortification, assisted by Prayer, or the Removal of the original Cause of such Disorders, will be, in such Case, the most effectual Cure of the Disease, or of that mental Infirmary which is never totally overcome, or secured against Relapses, but by such a Course of spiritual Regimen.

But above all, a clear Head, an uncorrupt Heart, a just Idea of the Vanities of a natural World, an Admiration of the Wisdom and Goodness of God, in the gracious Scheme of the Administration of a spiritual World, Love to our Creator, and Charity to the Creature, with Peace and Complacency in our own Souls, will give us a lively Foretaste, and, but yet, a Foretaste only of that more inconceivable Happiness in Futurity, which will be revealed in the Fullness of Felicity to all those, who thus prepare themselves for the second Manifestation of the Son of God in the Power of the Spirit.

But Tribulation and Anguish on every Soul of Man, who sensualizes in the Body of Nature, on the *Jew* first, and also on the *Gentile*. Lay therefore the Ax to the Root of the Tree now in this accepted Time of Probation and Day of Grace, while ye are Stewards over the Household of an animal Constitution, appointed to govern these sensual Spirits in Subjection to the Laws of Reason and Religion; while ye are endowed and invested with the Trust and Abilities of Reason, to dispense unto each of these Appetites of Sense their Meat in due Season, by the Weights and Measures of a thankful Temperance, that so ye may present your Bodies, as well as Souls, a holy, reasonable, and lively Sacrifice before the

the Throne of God, who dwelleth in you : For these animal Spirits are now sacrificed on the living Altar of the bodily Temple, each through the several Bodies of what is called brutal Nature into your Constitutions ; to the End that they may be there offered up and regenerated in the final Sacrifice of the human Body, by Man, who is appointed the High Priest of Nature ; yea, blessed shall that Servant be, whom his Lord, when he cometh, shall find so doing.

Matt. xxiv. 46, 47. *Verily I say unto you, that he shall make him Ruler over all his Household.*

48. *But and if that evil Servant shall say in his Heart, my Lord delayeth his Coming,*

49 *And shall begin to smite his Fellow-servants, and to eat and to drink with the drunken ;*

50 *The Lord of that Servant shall come in a Day, when he looketh not for him, and in an Hour that he is not aware of ;*

51 *And shall cut him asunder (the Soul from the Body, or the natural Man from his Genius) and will appoint him his Portion with Unbelievers ; for every Tree that bringeth not forth good Fruit, is hewn down and cast into the Fire ; into the Fire of unmortified Appetites and Desires, into other Bodies, and under the Dominion of Others too, where, literally, is weeping and gnashing of Teeth : From which eternal Damnation, Good Lord deliver us, by giving us Faith in thy Power, a Sense and Imitation of thy Goodness, and a Knowledge of thy Wisdom, which will and can alone restore Man to an happy Enjoyment of all thy earthly Blessings, through a Sanctification of them in thy holy omnipresent Spirit : To whom be ascribed, three Persons in one God, as is most due, all Praise and Adoration both now and evermore. Amen.*

DISCOURSE *the Second.**Edat, qui audeat.*

St. MATT. iii. 10.

And now also the Axe is laid to the Root of the Tree, therefore every Tree which bringeth not forth good Fruit, is hewn down and cast into the Fire.

THE Christian Discipline of Mortification, tho' it be happy in its Consequences, is yet by no Means eligible in itself, and on its own Account; because it is only the Means to an End, which we cannot attain without it; it is a Physician which they, that are whole, have no Need of, but only those that are sick. In this Light it will stand clear of many Difficulties and Objections, which are very justly charged against it in any other View or Station; a further Consideration of the Time or Season, when it is necessary to be used, will free it not only from the Objection of its being an Evil, which we ought to pray against, but also from a much more important Charge, which attacks it in his Consequences; for it may be said, that we ought to pray against Mortification for the same Reasons on which it has been recommended in the former Discourse, which is, that Intemperance or Excess, instead of Mortification, tend rather to improve and set an Edge or Quickness of discerning on the Understanding, which Mortification is therefore falsely said to refine; for high spirituous Feeding is known to kindle all the Faculties of the Soul, to subtilize the Mind, and to set both Soul and Body, as it were, on Fire, which makes the one as full of Apprehension and Quickness of Suspicion, as it does the other of animal Spirits; in which State one would think the Soul is best qualified to consult and provide for the Preservation of its Yoke-mate, the Body also.

This is all very specious and true likewise under proper Limitations; but here a Distinction, in what Respect Intemperance, both stupifies and subtilizes the Understanding, without an Ability of knowing, at least, of practising the Rules of Health (while Mortification does much better qualify us for both) will reconcile this Difficulty,

faculty, and make Mortification not only appear more necessary than before, but also determine more precisely the Reason when and how it may be used for the Improvement of both Soul and Body ; of which we shall give some further Illustrations in the Sequel of this Discourse.

Now high Living, by Experience, heats and hurries the Mind still more and more into all the excessive Gratifications of sensual Pleasures, begets a besotted Indifference to the Cares and Concerns of this Life, whereby it stupifies the Understanding at last in the Knowledge, at least, in the Observation of those Laws and Maxims which are calculated for the Preservation of the Body in a natural World. The Consumption of the Body, in Consequence of such Neglect, ordinarily refines the Mind into a Perception or Idea of the spiritual World ; for every new Act of Luxury is like adding so much Fuel to the Fire of these undigested Spirits, which are treasured up in the Body, 'till they ripen it into a Spirituality of Mind ; the first spiritual Knowledge which Man is capable of having revealed to him, is a figurative Conception of the Law, and the Parables contained under it, which tell him that the sensual Habits of the Body are, as it were, indented into the Soul, and become the Hell of Torment in the next State of our Existence, 'till it is weaned from the importunate Cravings of these Appetites by the Gospel Discipline of Mortification.

Here then it becomes the Interest of Man to preserve and continue himself in the Body, 'till this Work is done ; in the Course whereof, he learns a Sense of his own Sinfulness, how Man in a State of Nature has no Licence from his Creator for the Use of animal Food, 'till after the Deluge, or first Death of Nature. Secondly, He learns how every other Action of Man, as well as in the Case of using animal Food, has an ordinary Tendency in its very Nature to bring him into a Knowledge of the Sinfulness and Imperfection thereof, from a Knowledge of the Law, which it is found to have transgressed ; so that Man sins in all his Actions, either knowingly or unknowingly, through the whole Course of Nature. What then ? Shall we sin, that Grace may abound ? God forbid ; let Man ever strive to ful-

fil the Law, moral and ceremonial, both in Respect of Body and Soul, and the Law will still reveal to him higher Perfections in the Deity, which will ever make Man, on the Improvement of his Being, only the more sensible of his own Imperfection on the Comparison; for he attempts first to fulfil the Law, and fails; on which the Law inflicts the Penalty of the Transgression on the Body, which is redeemed through Mortification, by a second and more successful Attempt in the Spirit.

Thus Man proceeds dying in Nature, and living in the Spirit, through the whole Course of the Law, 'till he undergoes the last Penalty thereof, in the Death of mortal Nature, and rises again a conquered Conqueror in an immortal Spirit; or, at least, 'till he reaches the *Ne plus Ultra* of his Trial, and is restored to Peace, either in this or the next State. Thus while Sin abounds still more and more in our Transgression of the Law, through an improved Knowledge and Discovery of God's higher Perfections, Grace doth still much more abound, also in forgiving our Sins, assisting our Infirmities, and enlightening our Minds with a still deeper Sense of our own Infirmitiy, and of his infinite Perfections; for the higher we look up to him, the lower we shall look down with Humility into ourselves. It is Mortification of the Body, evacuates the Mind, and gives it a Capacity to conceive such Knowledge, as would otherwise bring on the Senses the Death of Nature, before she is disciplined to bear the Penalties of the Law, in Consequence of transgressing the Rules thereof; so that Mortification improves the Soul, at the same time it redeems the Body, which is the Business and End of Man in this State of his Probation; for it is the Intention of all our Actions, as well as one principal End of the Law, to bring Man thereby into a Sense of the Spirit of God, existing and acting in us under the Gospel; the Happiness whereof is this, that it absolves Man from the Guilt, and consequently from the Remorse of Sin in his Actions, which he before ascribed to himself as the original Author. What then? Shall Man sin, that Grace may abound? God forbid; for here Man begins a new Course of obeying and fulfilling the Law, with the Aids of Grace, whilst the Law still discovers to him new Scenes of Perfection and Grace in the Deity, and thereby a Sense of Imperfection in the best Actions of Man,

Man, who has his Being first in an Attempt to fulfil, next in a Sense of having transgressed, and lastly, in the Exercises of Gospel Mortification for the Improvement of Soul and Body, whereby he overcomes the Penalties of the Law on both, through Faith in the Mercies of God.

From all which it appears, that the whole Being of Man, so long as it is short of ideal Vision, is a Course of sinning, either knowing or unknowingly against the higher Perfections of God, that he may be thereby influenced to do Justice, love Mercy, and to walk humbly with his God, through Faith in Mercy. One Instance whereof is, that the Faith he acquires through Mortification under the Gospel, is exercised in overcoming the Effects of animal Spirits in Food, which the Sanctification of God's omnipresent Spirit restores him now to the Use and Enjoyment of, more or less, in Proportion to the Degree of bodily Mortification. Now the Gospel, through the Means of the Law, brings Man into such a Spirituality of Idea concerning the Existence of the animal World, and the Effects of these Spirits on the Body, that the Victory over them may be the Exercise of a Christian Faith, which it's too probable it will never compleatly attain, 'till it attains with it the Perfection of overcoming all the other Effects of the Elements also on the Body of Man in the final Consummation of Nature; so that, arise, *Peter*, kill and eat, is calling Man to an Exercise of Faith in the Enjoyment of the Creature, whose Spirit is transferred into the Body of human Nature, in which it is finally to be sacrificed. However, in the Course of attaining a perfect Victory over their Effects on his Constitution, Man learns, by Experience, the Wisdom of God in the several Parts of the Creation; and if the Means of Mortification were duly adjusted in this Course to the State of the Patient's Mind, and to the Degrees and Improvements of his Faith; it would continue him in the Body, 'till Body and Soul transpired into an Union in the Spirit at the final Consummation of Nature. Hence it appears, that Mortification is the Means not only of preserving both Soul and Body in the longest Conjunction, but also of attaining true Wisdom and Happiness also; because it brings Man to a Sense of his own unworthiness, and also to know the high Value of the least of God's Blessings,

Blessings. Thus the prodigal Son, when he had spent the Talents of Nature, aspired after spiritual Gifts in a far Country; but the Difficulty of attaining these, or any other Blessings, brings him to know the Value of what he had lost and squandered away; he returns penitent, and sensible of his own Demerit, saying, Father, I am no more worthy to be called thy Son, or Heir of thy spiritual Gifts, make me as one of thy hired Servants, and restore me to the Enjoyments of thy Blessings in a natural Idea of them, which is infinitely better than I deserve. On which Humility and Contrition of Mind, his Father puts on him the best Robe, and reinstates him into a spiritual, instead of a natural, Inheritance, which he now would have been content with.

But lastly, if it is the Perfection of the Gospel to bring Man into the Enjoyment of God's Creatures, which are all sanctified through Faith in the Spirit; how does the Licence, or rather Divine Summons of Arise, *Peter*, kill and eat, agree with the Gospel Doctrine of mortifying both Soul and Body? The Truth is, Mortification is the very Means, which improves and raises our Faith above the Effects of animal Spirits, and thereby brings Man into the Enjoyment of them, somewhat like a Fire-Engine to draw off the Water, which is necessary to be done, before we can come at the Mineral, or dig up those Treasures which lie deep hid in the Bowels of the Earth. This Work of digging for the true Enjoyment of earthly Blessings, by a previous Mortification of Body and Soul, is the last Christian Discipline of the Gospel, in the Process of which it behoves Man still to keep his Appetites under the Government of Reason, and the Indulgence of them within the Degree of his Faith. The happy Consequence of which will be this, that those very Blessings of God, which expose the Soul and Body to the Effects and Impressions of animal Spirits, if they are received in a sensual Idea of them, will fortify both against the Terrors of the spiritual Adversary, when they are received and sanctified with Thanksgiving in the Spirit.

On the whole then, Should we grant that high Feeding ripens the Mind (like, as it were, so much Tinder, that takes Fire at every Spark) into a combustible State of Apprehension and Sagacity, and so qualify it to consult

sult
of N
the P
is em
to M
Perce
Yet
with
Atte
tifica
that
flash
expo
whic
least
easy
invis
from
press
our
the
to t
Wor
bits
the
fame
a cle
univ
of h
deen
nuec
Salv
root
sens
lified
their
dy
to c
this
ed.
the
from
tuti

sult for the Preservation of the Body by a Knowledge of Nature's Laws, which may be all very true, and is the Reason too, it may be, why the Counter-part of Man is employed first in administering the Pleasures of Sense to Man, in order to ripen his Mind the better for the Perception of spiritual Knowledge in the Law of Sin. Yet still such Knowledge is clogged and incumbered with the inveterate Habits of Sense, which engross the Attention of all its Faculties to provide for their Gratification, to the Ruin and Destruction of the Body ; so that if Intemperance heat the Mind into confused and flashy Glimpses of spiritual Knowledge, it thereby only exposes it the more to the Impressions of those Spirits, which are conveyed in the Vehicle of Food, or, at least, makes the Body like a musical Instrument, more easy to be affected and played upon by the Touches of invisible Spirits, without bringing any genuine Succours from the Spirit of God, to resist and overcome their Impressions ; it opens our Eyes, it may be, into a Sight of our own Nakedness and Imperfection, in transgressing the Law without the Comforts of Grace, and subjects us to the remorseful Reflection of departing into another World, tied and bound with the Chains of sensual Habits ; while the Christian Discipline of the Cross frees the Body from these Effects or Curses of the Law, at the same Time it enlightens the Intuition of the Soul, with a clear and comprehensive enlarged Knowledge of God's universal Wisdom and Goodness in the gracious Scheme of human Nature, whereby both Soul and Body are redeemed from all the Evils of Mortality, and are continued in Conjunction, 'till they have wrought out their Salvation in Co-partnership, and have extirpated or rooted out of the Garden of the Soul all the Weeds or sensual and carnal Infirmities, that so they may be qualified to enter into the Joy and spiritual Presence of their Lord. Now this fermented State of Soul and Body is the critical Season, when Mortification comes in to our timely Aid for the Preservation of the Body, 'till this Work of Regeneration from Sense be accomplished. For then it is that the Axe is laid unto the Root of the Tree, or to the Body itself, which, unless redeemed from the Effects of turbulent animal Spirits in the Constitution, is hewn down and cast into the Fire.

But

But that we may still more fully illustrate both the Advantages and Necessity of Mortification or total Abstinence in this fermented State of Body and Soul; let us only consider, how the Constitution, in this Case, is neither able to digest strong Diet, nor to bear too frequent a Use or Repetition of even thin and abstemious Aliment; for strong Food requires a greater Action of the digestive Faculties, than the Machine will permit, and a thin penurious Regimen subtilizes our Aliment immediately into Life or Blood, is quickly perspired, and so requires frequent and speedy Recruits; the Want of which will, without spiritual Succours, expose the Body to the Impressions of Hunger or Pain from the Elements. In either Case the Action of the Machine is accelerated by a Hurry of Motion into an extravagant Expence of Nature. Hence arises the Necessity of adding Prayer, as an Auxiliary to Fasting, for the Exercise of the Mind, which both diverts the Importunity of the Appetite, and also procures the Succours of spiritual Influences from above; an Abstraction from Sense eases the Machine, and evacuates Nature for the Reception of the Spirit, while an Attention of the Mind to spiritual Speculations, suspends the Operation of the animal Spirits on the Body, which being thus relieved from the Labour of Digestion, is all the while exerting its collected Powers against the Enemy or Part grieved.

Here we may give both the physical and metaphysical Reason, why Blood, as well as any spiritual Nutriment, is forbidden by the Law of *Moses*, whose Precepts, both ritual and moral, are calculated by the Author of Nature himself, for the most effectual Preservation of both Soul and Body in Conjunction, 'till Nature is quite drawn off to the very Lees, and the two are united into one Spirit. For the Body is very justly compared to a Mill, which grinds or manufactures its Aliment through various Modifications at last into the Subtilty of Blood, which is a liquid Mass of Animalcules, continually perspiring themselves through the Pores of the Body; the Obstruction whereof causes different Degrees of Pain from the Titiations of the Itch, to the acute Pungency of the Gout and Rheumatism. In these animal Life is said, on this Account, to consist; and is forbidden to the *Israélite* under the Law, because such a Modification of Food is the

the very Height of sensual and animal Nature, which the *Jew* conceives to be transferred, as the Spirit of all Food is, into his Constitution : This may be one Reason why it is forbidden to Man in a weak State of Mind under the Law, because the immediate Operation of these animalcular Spirits might have too powerful an Effect or Influence on the Weakness and Infirmary of his Mind in that State of Travail. It's very true, that too strong Food does on the other Hand exhaust the Powers of the spiritual Digestor, which will therefore still require its Aliment to be prepared in a State of Decoction, suitable to its Weakness, or a Non-Abatement of its Labour in Digestion, will impair it the more ; and from this Cause it proceeds, that a gradual Reduction of Diet from animal to vegetable Food, Milk, &c. is often found necessary ; but this, as above, daily tends to effeminate the digestive Powers of the Body so much the more, as the Kind of Food is decocted and prepared for an immediate Transubstantiation into Blood, which soon evaporates, whether it be of a penurious, or a rich and spirituous Kind, as Milk or heady Liquor. Hence the continual Cravings of consumptive hectic Constitutions, arising from these quick Expences or Perspirations of Nature, which loves to be kept at its usual Height of Alacrity and Plenitude, as is too fatally experienced by the habitual Drinkers of spirituous Liquors—But in such Case what shall be done, since the Constitutions of such Persons are able to digest nothing of stronger Cohesion, than what is almost attenuated into a Decoction for Blood, before it is received, and is ready to afford an immediate cordial Nourishment to the sinking Spirits. It happens sometimes, it must be owned, to the Praise and Recommendation of Mortification, that an abstemious Use of thin Diet eases Nature, 'till she recovers by some happy Crisis, a Strength superior to the Labour of Digestion imposed on Her, and so becomes able by Time to manufacture stronger Food, through a longer Process of Modifications, into Blood, than Milk, or such like Food requires ; but where a happy Conspiracy of Causes do not favour such a Crisis, the Subtilty of thin or spirituous Diet perspiring as fast as received, requires continual Recruits, or the Body is subjected to the Prey of the Devourer, to the Impressions of Cold first, and next of
inflammatory

inflammatory Stagnations, which is the very Thing, that drives so many habitual Drinkers under a continual, hectic Fever into a pernicious Use, or rather Abuse of spirituous Liquors, in order to preserve the Warmth or vital Heat of Life by the Motion of the Blood. Now nothing remains for Man under this Dilemma, but to overcome the Travail of Nature under Abstinence, by the genuine Succours of the Spirit of Life from the first invisible Cause or Fountain of all true Life and Being, but these are what Abstinence from the Use of the visible or second Cause, can alone qualify us to receive—Hence also Blood is prohibited for the Preservation of both Body and Soul, because in Time of Health the spiritual Agent of Digestion is effeminated, or rather rendered useless by such easy, perspirable, and decocted Preparations of Food into the Modification of Blood ; and in Time of bodily or mental Weakness, Food swarming with animalcular Life will have too powerful an Influence on both Mind and Body ; in the Use whereof Man tries moreover the last Experiment of sensual Succours for the Relief of his digestive Powers, before he applies to God for the Aids and Assistance of his invisible Spirit.

Again, The Gospel Discipline of Mortification, inclusive of both Prayer and Fasting, while it preserves the Body from Dissolution, improves the Mind also in the true spiritual Knowledge of both God and its own Constitution ; for in the Course of such Regimen it first experiences the Laws established for the Preservation of Life and Health ; secondly, the Operation of traversing Spirits on his Mind, in tempting him to violate these Laws ; thirdly, his own Weakness to observe them, as well as the Effects and Penalties of his Transgression ; fourthly, the Exercise of God's Goodness, Mercy and Power, that he will redeem us from our Transgression by his Mercy, and give us, by the Grace of a free Gift, what we could not merit by our Works. This brings Man to a Sense of his own Unworthiness, when, and not before, he becomes a worthy Object of God's Mercy ; and next to a Knowledge of his Existence in the all-sufficient Spirit of God, which sanctifies all the Infirmities of his past Life, and then enables him to fulfil that Law he transgressed before, whereby he is entitled to the Rewards of it, yet not by any Merit of his own,
but

but by the pure Grace and Gift of God. Now the Result of all this is, that Reason reasons itself quite out of Paradise, by a Knowledge of the very Law and its Tenure, on which it holds Possession, like some Practisers of Common Law, who plead all the Right and Title of an Estate, even against the Deeds of their own engrossing; for Man strives to obey the Law he learns; Woman shews him his transgression thereof, which she was the Agent of tempting him into, while he appeals to Mercy for Redemption, through Faith in the Goodness of his Creator. Nay, even in Respect of the Body we may observe the same Truth, where Reason reasons itself quite out of Doors, into the Exercise of Faith alone on God for its Preservation; just as it happens in the Pursuits of natural Philosophy, which ends in the grossest Absurdities, 'till it pass out of a material, into an ideal and spiritual World. For Reason proves both strong and thin Diet, as we have seen above, to have a natural Tendency to destroy the Body, unless we apply to God, and receive his visible and invisible Succours of Refreshment, not in a sensual, but in a spiritual Idea of them; but how can Man see spiritual Things with the carnal Eye, which is therefore to be purged by Mortification from the Mists and Vapours of Sense. This is the last Voice of Reason, proclaiming the Necessity of crucifying the Body with all its Appetites and Passions, wherein it deserts the Defence of using second Causes, and becomes an Advocate for Faith on the first invisible spiritual Cause and Creator of all Things; and here it reasons so strongly in the Cause of Temperance, from the Nature of that Judgment which is to come, that it could even make a hardened Felix tremble on the Seat of Judgment, by the Mouth of a Prisoner, as if it had been the Sentence of Judgment on a Criminal, from the Mouth of his Judge.

This brings us lastly to illustrate the Advantages of Mortification in enlightening our Understandings with true spiritual Knowledge in the Scheme and Progress of human Nature, out of a material, into an ideal World; which does not only recommend the Use of, but also confirms the absolute Necessity of such Christian Discipline, from the very Nature of the Knowledge it discovers to us in the Process of the Body out of Sense in-

to Spirit, for in this Scheme it is decreed by the inviolable Laws of God, that the Days must come, when the Bridegroom or Genius of Nature shall be taken from Man, and, together with him, all the Enjoyments and Pleasures of Sense also. Then is the Season, when Man will be obliged both to fast and to pray too in those Days ; happy for him, if he has disciplined himself for these Exercises of Faith on God in the Spirit, by a previous Course of Christian Regimen, while he was set over the Household of unregenerate animal Spirits in the Body of Nature.

Now every Disappointment Man meets with abroad, in his Conflicts with the World without him, tends to bring and wean him still nearer Home into a Conflict or *σχισμαχια* with the World within himself, where he learns the Constitution of human Nature at large, by two counter Principles of the Flesh and the Spirit, whereof Man and Woman are the two Representatives. These two Actors on the Theatre of the World, are continually exercising each other, like the two Antagonists of the Law and the Gospel, into a better Knowledge of them ; the one is ever tempting the other into the Use and Imperfection of a Dependance on second Causes for the Subsistence of his Being, as well as to ripen his Mind for the Revelation of her allegorical Mysteries, while the other does, or ought to, resist these Temptations of Sense in a visible World by Faith on the invisible Spirit of God. This is the Christian Warfare of our present State of Probation against the World, the Flesh and the Devil ; wherein Man first falls, and then rises ; for his Fellow-wrestler or Yoke-mate in Nature, * exhibits to him his Transgression of the Law in the Glass of Condemnation, while he shields himself under the Grace of the Gospel Covenant of Mercy. The strict Justice of the first killeth the Body with Wrath in the Letter, while the Mercy and Goodness of God brought to Light through the Gospel, saves the Soul (thro' Faith with Love) in the Spirit ; so that while Woman or the Law is pulling down the old Tabernacle of Nature, Man, under the Gospel, learns the Use, Wisdom, and Design of all its Parts, which enables to rebuild himself a House not made with Hands, that is, a spiritual ideal Body, eternal in the Heavens, where he lays

* See Note at the End of all.

the

the Foundation of a new World in the Spirit of God ; from all which it appears, that Man no sooner enters into a true Knowledge of his State here, than he necessarily enters also into a Course of Christian Discipline and Mortification, for the Regeneration of his Body into Soul, under the Covenant of the Gospel.

This discovers to him the true Intention of both Law and Gospel, which mutually reflecting a Light on each other, as it were, in a reciprocal Look of each other's Meaning, do jointly confirm the Necessity of finally mortifying the Body itself in the last Days of Nature ; for this is the typical and silent Language of all the animal Sacrifices in the external Temple under the Law, which is confirmed by the dying Voice of human Nature, sacrificed on the Cross in the Person of the Son of God under the Gospel ; signifying not only how, the Spirits of animal Sacrifices under the Law are transferred into the Constitution of human Nature in the Body of Man, where they are finally to be sacrificed at the End of the Law, *i. e.* as soon as the natural Man has attained his Maturity and Fullness of Constitution, either in the Letter or Figure of Nature, but this Sacrifice of the Gospel signifies also the Process of human Nature, winding thro' the Letter and Figure of an external World, under the first and second Dispensations of Nature and the Law, at last into the internal World or Spirit of God within himself, under the third Dispensation of the Gospel, which teaches Man how the Kingdom of God's ideal Presence in the World is within us, in the Vision of the Soul.

For the least Reflection will inform us, how both the ceremonial and moral Parts of the Law, in the Service of the external Temple, are all abridged into Faith, Hope, and Charity, under the second and more glorious living Temple of the Body ; a Knowledge whereof is only to be acquired by a Mortification of the Body, out of a natural, into a spiritual Structure, or System of Ideas, the Signification whereof is the Book of Life, containing in their Design the whole Mystery of Heaven in the Scheme and Constitution of human Nature ; we are fearfully and wonderfully made, and that the Soul knoweth right well, though Man may not, who is, in Respect of his own Knowledge thereof, a confused Chaos or indigested Mass of Matter, put at Random together : But let such a one

ask the Anatomist of a natural Body, of what Service the little Gaul-Bladder of Mortification is to the Œconomy of the whole animal System, which joins Issue with the Testimony of the Sacrifices of the external Temple to the Doctrine of the Cross, under the Gospel Dispensation of the living Temple; for this living Temple is substituted in the Room of the other, since the Manifestation of God's dwelling in the Flesh or Body of Man, which is the Reason why the *Jews* themselves now sacrifice for the Service of the Living, as they did before for that of the external Temple; for they reckon the Indulgence or Gratification of the Appetite, a Sort of Meat-offering or Sacrifice to the Genii of the Body, which is to be sacrificed at last itself *. Now as the Sacrifices of the external are superseded, or rather abridged into the Sacrifices and Meat-offerings of the living Temple, so these are in the Progress of Nature into Spirit, to be finally superseded also by a total Mortification of all the Appetites of Sense, which are abridged into the three cardinal Virtues of the Gospel, *viz.* Faith, Hope, and Charity.

The three Hand-maids to these are Fasting, Prayer, and Praise in the ceremonial Service of the living Temple, through which the ritual Part of the Law of *Moses* in the external, passes by an easy and gradual Transition into the moral Part of both Law and Gospel. This not only confirms, but illustrates the very Progress of Mortification through all the Stages of expiring Nature. For the Service of the external Temple was merely a bodily Service, but these are mixed Exercises of Soul and Body, which yet transpire into the still more mental Exercises of Faith in the Spirit, which have their fundamental Substratum in the Body and Being of natural Man; for they refer to the three constituent Parts of Man, Faith to the Body (which will therefore be both done away, the one in the other) as Hope refers to the Understanding, and is founded on an imperfect Knowledge of the Scheme of our Redemption, so that this also continues only, as mental as it is, 'till such Know-

* See *Jewish Ritual*, Page 61. But indeed *Christians* ignorantly, as well as the *Jews*, observe the same Rites in their Men at Table, which the *Jews* did before in their Sacrifices at the Altar.

ledge is perfected on the Fruition or beatified Vision of God, which will exhibit to the Soul a full Idea of God's Willdom and Goodness in the Creation, Redemption, and Sanctification of all Mankind. Lastly, Charity refers to the Heart in a Godlike Benevolence of our universal Love and Affection to the whole Race of human Nature, without Respect of Persons. It is this Charity, which, like its great Author, when all other Things shall be done away, alone abideth for ever; so that the whole Being of Man is to be totally mortified at last, not only out of the Body, but, as it were, out of the very Soul of Nature also into this one his only surviving Heir of universal Love and Charity under the Gospel.

Hence it appears, that a Mortification of our Appetites into a State of entire Deadness to Sense, will alone satisfy the Debt and Curse of the Law, which is Death, by fulfilling both the ceremonial and moral Part in the final Intention thereof; for instead of offering animal Sacrifices, either for the Service of the external or living Temple, *ab extra*, it sacrifices the Appetites themselves, whereby the other Sacrifices are superseded; that is, it sacrifices the animal Spirits conveyed in Food into the Constitution of human Nature, no longer without, but within the living Temple of the Body, not before, but after they have been transferred into it, which is the last satisfactory Sacrifice of the animal Nature in the human Body, for the full and final Expiation of Sin on the Cross of the Gospel, whereby all Things under the Law are then, and not before, compleatly fulfilled in the Voice of a dying Saviour.

This Mortification or Death of Nature, with all its Appetites and Passions, enables Man next to fulfil the moral, as well as the ceremonial Part of the Law in the Spirit, which he could not do before in the Flesh, so long as the Lusts and Passions of it remained alive; for these are they which do, and ever will, instigate the Infirmities of Man into all the most violent Outrages of Nature, into a Violation of all Laws both Human and Divine, so that the Performance of our Duty to both God and Man, depend fundamentally on the previous Mortification of our bodily Appetites, Passions and Desires, which are the Root of all Evil. From whence

the Necessity and Advantages of Mortification do, methinks, sufficiently appear.

Thus Man, in his Progress through Nature, winds inward still more and more out of an external, into the internal ideal World of God's Spirit in his Soul, thro' all the ceremonial Services of the outward Temple, both in the Letter and Figure of them, 'till he enters into the Holy of Holies within the living Temple of the Body, where the Spirit of God sitteth and declareth the Oracles of his Will, from between the Cherubims of natural and spiritual Vision; from whence we may learn, how the Law of *Moses*, though delivered with the Sanction of Miracles, and promulged by the Voice of God himself, may yet be, and is superseded by the same God speaking to us now in the still small Voice of Reason, or Logos of his Son. And pray, does not Reason teach us, how it is superseded, or rather fulfilled in the Performance of its spiritual Reference to something still more spiritual and perfect under the Gospel, as we have seen in the above short Description of Nature's Process through a natural, into an ideal World.

Man in this Progress of his Being may be said to refine his Intellect, and spiritualize his whole Body out of one Sense into another, by a gradual Transition from the first happy Feelings of God in his Soul, 'till he come at last into the beatific Vision of him, when Man sees his God, as *Moses* did, Face to Face, or talks with him, like *Job*, as a Man does with his Friend, through a spiritual Interpretation and Conception of Man's Words, who is, in such Case, but the Oracle of God speaking in him. But further,

To these three Parts of Man, to wit, the Body, Heart, and Head, do correspond also three Things or Blessings of the Earth, to wit, Corn, and Wine, and Oil, so often mentioned, and not without an emphatical Meaning in the Service of the *Jewish* Temple. Corn here put for the whole Bill of Fare in Solids is adapted to yield and transfer its Strength on the Body, under the first and second Dispensation of Nature and the Gospel, wherein it is received both in a natural and spiritual Idea of it. The Spirit of Wine is fitted in its very Nature to enliven the Head or Understanding with a Briskness of Thought, especially if the Heart is previously lubricated into

into the sweet Dispositions of Love, by the Smoothness of Oil, which puts the whole Man into a chearful and regular Motion. This brings me lastly and briefly to shew, how the Gospel Doctrine of Mortification brings Man to the true Enjoyment of God's Blessings here in this Life, which is yet but a Foretaste of Happiness in the next. First, Mortification brings us into the Enjoyments of this Life, in Consequence of those established Laws, whereby God executes the Administration of the World; because it is the Interest of the Female traversing Being, *Luke iv. 6.* (who is the Agent of dispensing God's earthly Blessings) to keep Man in the Body of Nature, the Infirmities of which, it is their present and first Business or Office to administer unto. For whenever the Body of Nature shall immediately expire into a spiritual and pure ideal Being at Death, it will reduce them from the Office of ministering to the Infirmities of Man's Body, into the Judgement of mortifying their own carnal Nature or Body of Sense; for last of all the Woman dies also. Now though Women slide easily into sensual Pleasures in the Company of Man, yet will they not be too forward in administering them to those, whom they have secured under the Captivity of any sensual Desire, while the Remorse of Sense, added to their Power over Man, restrains them from too sinful a Ministry thereof. If this Remorse is great, it puts them on the contrary, on tempting Man into Exercises of Mortification, where they act the Part of a Rider to their Beliepher; yet when he is willing to go farther into the spiritual World, than their Weakness of Fear dare venture, then it is, that they hold out the Pleasures of Sense, to bring Man again into the Body of Nature, and themselves into the Office of administering thereto; this is the Process of human Nature in different Degrees throughout all the Creatures of this lower World.

From which appears the Truth and Wisdom of Our Saviour's Exhortation in Favour of Mortification, when he advises Man to seek first the Kingdom of God and his Righteousness, and all the Pleasures of this World will be added thereto; for sufficient unto the Day is the Evil thereof, is the Imperfection of our Being in a Distrust of God's Providence, which would provide what is necessary both for our Souls and Bodies without
our

our Care, by the inferior Agency of the natural World, if Man would only in the mean while exercise himself in more spiritual Offices. These imperfect Acts of providing for the Future, do, and ever will, give Being to more imperfect Creatures in the lower Ranks of human Nature, for the Happiness of those above him, in the same Manner as a Passenger finds all necessary Provision, providentially adapted to his Case by the Agency of the Crew, without any Care or Concern of his about it. Again, the spiritual Action of his Mind receives a most agreeable Relief in the Gratifications of Sense, whenever it descends into the Use of them, when he feeds on the ideal Body of his Saviour, with a true and just Conception of the Blessing, which the State of his Affections dispose him to be thankful for in the Fullness of Gratitude; all which tends to give them their true Relish in the highest Poignancy of both bodily and intellectual Pleasure, God filling his Soul with Marrow and Fatness, while Man fills his Mouth, and praises God with joyful Lips. Now Man in the Progress of mortifying Nature into Spirit, may at any Time descend into the Enjoyments of Sense, within the Precincts of his Faith; but it will be hazardous to venture too far down the Stream, lest he be carried into a Bondage and Dependance on them beyond Recovery. For though Mortification is the best Master of the Ceremonies to Indulgence, which we learn from the Order of *St. John the Baptist*, and Our Saviour's coming; the first of whom came fasting, that he might introduce his Saviour into the World, who came eating and drinking in the Enjoyment of God's Blessings, the Effects whereof he was through Mortification enabled to overcome; yet after all, these Enjoyments, in the Course of our Regeneration, are but the Spoil or Plunder of a flying Camp or Tabernacle, a sort of way-going Crop, which God is pleased to indulge Man in, within the Bounds of Faith, which is the Measure and Criterion * of

* A Definition of Temperance may from hence be deduced for the general Use of all, for that will be an intemperate Use of the Creature which brings either Pain on the Body or Remorse on the Mind through a Knowledge of Good and Evil.

And therefore Temperance will be a thankful Use of the Creature, with a spiritual Sense of God's Goodness only, in whose Omnipresence all evil is excluded out of the Creation.

Tempe-

Tem
Good
of all
dom
also i
Faith
Power
Know
of ut
ment
Cont
Soul
last i
it m
demo
Rege
stian
takes
Relie
perat
the S
Caut
ledge
Appl
patie
Fide
ubi
of h
Son

T
all
Am

C
Bles
thy

C
ing

Temperance, *Thou shalt not eat of the Fruit of the Tree of Good and Evil.* Here it may be, Man learns the Effects of all Food on his Constitution, and thereby the Wisdom of God in the Use of its Qualities, which he is also indulged in the Use of, for the last Exercise of his Faith, in overcoming as well as learning the Effects and Powers of them on his Soul as well as Body; but this Knowledge of their Use and Effects, being the very End of using them, will prevent a second Use of any Enjoyment as soon as it is once known, while an ignorant Continuance in the Repetition of its Use, sensualizes the Soul into a Habit of Dependence on it, which ends at last in the Stupor of Death; so that this Doctrine, tho' it makes Mortification the best Cook to Luxury, yet demonstrates those Enjoyments of Sense in this State of Regeneration, to be only a flying Plunder in the Christian Warfare against the Flesh, at the same time it takes away all the Assistance of second Causes for the Relief of such bodily Pains and Diseases, as an intemperate Use of the Creature may have brought on us; for the State of the Mind, on which the Effects of second Causes depend, being altered by an experimental Knowledge of such Causes, will elude the Efficacy of a second Application or Use of them; so that *Fides Hominis in suo patiens Corpore fit Legum Naturæ simul Mosisque Finis, sed Fides Angeli in Corpus Alumni agens, suum habet Principium, ubi Liber Hebraicus, id est in Fine.* Which Faith pray God of his infinite Mercy give us all, for the Sake of his dear Son *Jesus Christ* our Lord.

To whom, with the Father and Holy Spirit, be ascribed all Praise and Adoration, both now and for evermore. Amen.

Grace before Meat.

O GOD, the Creator and Giver of all Things, give us this Day our daily Sufficiency, with thy Blessing of Health, Peace, and a thankful Sense of thy Goodness in *Jesus Christ*.

Another.

O GOD, who feedest Man with thy Manna from Heaven, sanctify our Souls for the worthy Receiving thereof; that we remembering therein, how *Christ* died

died for us, may spiritually feed on his ideal Body in our Hearts by Faith with Thanksgiving.

After Meat.

HALLOWED be thy Name, O Lord, in our Imitation of this thy Goodness to our Fellow-Creatures, so that whether we eat or drink, or whatever we do, we may do all, in Return for these spiritual Refreshments of Soul and Body, to thy Praise and Glory, through *Jesus Christ* our Lord. *Amen.*

This Note refers to Page 38, Line 32.

* If Woman is the Representative of the second Dispensation under the Law, as the natural Man is of the first under the Letter, and his Genius of the third under the Spirit of the Gospel, what is the Consequence? but that Woman having died the first Death of Nature, out of the Letter into the Figure, is now in the second State of her Existence, under the Travail and Condemnation of the Law, and is a middle Being between Earth and Heaven, Nature and Spirit, under the Allegory of a natural World, which may be confirmed by many physical, metaphysical, and theological Reasons and Descriptions of her Structure and Constitution, both in Respect of her Body and her Mind.

The Inference from this is, that the natural Man dying unregenerated, or without the Mortification of his carnal Appetites of Nature, passes at his separation from his Genius into a female Body, or mixed State of Existence, compounded of the Letter and the Figure, between the Flesh and the Spirit, under the Travail of the Law, out of which second Body of Nature, this he she Being dies the second Death mentioned by St. *Jude* and St. *John*, Rev. either into pure Spirit, or else into the Bodies of Brutes, which are the Hell of sensual and unregenerated Spirits. The Doctrine of transferring the Spirits of Animals at Death on Man into the Constitution of human Nature, will account in a natural and ordinary Way, why the Plague among Men usually succeeds the Pestilence among Beasts, even where it is not conveyed by eating of infected Food, but by an immediate Translation of the Spirit from the one on the other. From all which it appears, that *Moses* proves himself to be the best

best Physician of the Body, from the very natural Tendency of those Divine Prescriptions, which require a Separation of the Patient from all Conference with the sensual and intellectual World, in Respect of the Soul as well as the Body; and no Wonder, since he received these Prescriptions immediately from the Author of Nature himself, who at last supersedes the Use of the Means of the Law, and becomes in the Person of Christ the effectual and final Physician of both Soul and Body thro' Faith in the invisible Spirit of the Gospel. And with Regard to the Understanding, it seems very clear, that the more the Body departs from the simple Preparations of Nature, in the Use of its Diet, the more it will be immersed in the Intoxications of Sense, which will hinder it from perceiving the Manner of its own Existence in an ideal World, impressed on our Senses by the Ministry of Angels; while it lies itself under the Infatuations or Enchantments of a carnal *Jezebel* in a natural World.

For the Body of Man is a meer Mass or Aggregate of animal Nature convey'd into the Constitution in the Vehicle of Food, to which a Genial Soul was added or joined at its first Formation into the Structure or System of a human Form, when the Mother of Generation did cast it off like a Fleece from the Superfluity of her overburthened sensual Constitution: In the same Manner also is the Mind in an unregenerate State of Sense a meer Aggregate only of animal Passions, corresponding to the similar Mass of animal Matter, which it is the Business of the spiritual Genius to civilise as it were into a spiritual Nature, till Both are sanctified in the Omnipresent Spirit of God; so that the Body is like a dead Weight hanging on the Soul, whose Appetites and Infirmities are the *Primum Mobile*, continually tugging at our Hearts, which puts the whole Clock-work of this our human Machine into Motion, till it be raised or refined out of a natural into a spiritual and Ideal Body, that is, into a System of spiritual Impressions, made on our Senses by the Ministry of Angels, according to an ordinary and regular Scheme or System of established Laws.

From whence it still further appears, how the equable Movement of our Passions, whether they be exercised about natural, or (what is far better,) about Spiritual Objects, will depend upon the equable Action of our bodily Appetites

tites and Desires on the Soul—of such vast Importance is the Moderation of our Appetites to the regular Oeconomy of the whole Man, in respect of both his present Peace and future Happiness. And yet God is pleased sometimes to permit these Appetites to have an arbitrary and ungovernable Dominion over us, that He may thereby, it may be, bring Man to a Sense of his own Weakness and Infirmary, as well as to a Reflection, how all these Appetites of Sense are only the Action of some unclean sensual or unregenerate Spirits on his bodily Being, which it is the Business and Office of Reason, and consequently the Perfection of Man, to resist and restrain within a regular Obedience to the Laws of God, in this State of his Probation or Stewardship over the Household of these unregenerate animal Spirits or Appetites of Sense.

F I N I S.
4 AP 65

ce is
omy
eace
mes
ago-
may
nfir-
es of
nre-
Budi-
tion
ce to
ew-
imal